

39
L E T T E R

TO THE

RIGHT HONOURABLE

The Lord-Chief-Justice *K* KING, (P.)

ON

1st Baron King

His Lordship's being Design'd a

P E E R.

— ALIUSQUE & IDEM
Nasceris — HOR.

L O N D O N,

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M. DCC. XXV.

rash Action; to which I am so little concurring of my own Will, that if it be a Fault, I can hardly be deemed guilty. They have told me, what every one is as ready to believe, as pleas'd to hear, on such an Occasion; "That the Subject of the following Letter was a very lucky Thought, That it was penn'd in a very uncommon——I think, they added, entertaining manner; That, if made publick, it might bring some Credit to myself, and no Dishonour to Your Lordship." But, MY LORD, if Self-Love has made me feel pleasing Emotions from their favourable Sentiments, Reason has hindered me from seeing any force in their Arguments. What have I to do with, or what need I desire any Publick Fame, if I have but Your Lordship's good Opinion? Or, what Compensation can there be to me in the Publick Approbation, if I run a Risk of losing Your Lordship's? Your Lordship is to me the PUBLICK. But what their Reasons could not effect, their Importunity

(iii.)

nity has. *And, to make a Virtue of Necessity, I can't say but I am pleas'd with the Occasion I have thereby given me, publickly to congratulate my Country, on its having, at length, the Happiness of seeing Your Lordship placed in the exalted Station You are now in. May YOU long live, and enjoy the Honour, and the NATION the Blessing of it :*

Serus in cœlum redeas, diuq;
Lætus intersis populo Britanno,

will ever be the Prayer of,

MY LORD,

LONDON,
June 11, 1725.

YOUR LORDSHIP'S

Most Obliged, most Obedient,
and most Humble
Faithful Servant.

Robert Walpole

my dear Sir, And to make a Virtue of Necessity, I can't say but I am pleas'd with the Occasion I have thereby given me, publicly to congratulate my Country, on its having at length, the Happiness, to see Your Lordship placed in the exalted Situation You are now in. May Your long Life, and enjoy the Honours



and the Nation the Blessing of it. I shall leave to the great Wisdom of the Legislature, to determine in what manner, and in what manner, I shall be permitted to express my

affectionate regards, and my

will ever be the Prayer of

MY LORD,

Your Obedient

and most Humble

Faithful Servant,



MY LORD,

IT would argue very great Inattention in me towards the Publick, should I let pass any thing unobserv'd which regards *Your Lordship*; who make so considerable a Figure in it, and to whom nothing can really happen that does not considerably affect it. And to find my self no ways concern'd in what passes, with respect to *Your Lordship*, would argue an Indifference, altogether inconsistent with that sincere Devotion, wherewith I have had my Heart fill'd for You, ever since I have had the Honour of Your Acquaintance.

BESIDES the general Talk of the Town, I have two so good Authorities for *Your Lordship's* being to be made a *Peer*, from two of your very good Friends, that I can

B

no

no longer doubt of it: and it was not long I was convinc'd of the Truth of it, before a Thought came into my Mind, by pursuing which, I perceived I might possibly be of some Use to You, and at the same time give *Your Lordship* an Instance in *little*, of what I should be very ready, were I able, to do in *greater* Matters. MY LORD, The *Thought* which came into my mind on this Occasion, was to find out a *Motto* for your *Coat of Arms*, which Custom has now made very near as necessary to write *under them*, as the Distinction of your new Quality will oblige You to set *over them* a *Coronet*. This I conceiv'd too trifling a Subject for *Your Lordship's* Thoughts, and therefore have I presumed to make it the Employment of my own. And should I be so fortunate as to offer one worthy your Choice, I shall think my self peculiarly happy; both as I shall have given *Your Lordship* an approved Instance of my Zeal for Your Service, and as it will be a standing Memorial in your *Family* of my Devotion towards You, as well as of *Your Lordship's* favourable Acceptance of it.

I have, on this Occasion, run over most of the *Motto's* of our *Nobility*, in order to see *whence* they have been usually taken, as well as considered the *Nature* of a *Motto* in itself. A *Motto* was originally design'd to contain an Allusion to the *real* or *assumed Character* of the *Person* that wore it; taken either from the *Offices* he bore, or the *Circumstances* of them, or the *particular*
Sen-

Sentiments of his Mind, or *Manner* of Life, which he either was, or desired to be most noted for. In looking over those of our *Nobility*, I have found them of a very various Nature, and of as different an Excellency. And I can't avoid giving *Your Lordship* a Sketch, with a very short Comment, of them, as I go along. And the *first* which I shall instance in, will be such, which, taken from the *Names* of the *Great Persons* who bear them, and terminating in *Pun* or *Quibble* only, shew a very bad Taste in those who *first* assumed them. Such are,

* *Cavendo Tutus* — CAVENDISH.

Piè repone Te — PIERREPOINT.

Ne vile Fano — FANE, descended from the

Ne vile velis — NEVIL. (NEVILS.

Forte scutum Salus Ducum — FORTESCUE.

Manus justa nardus — MAYNARD.

Templa quam dilecta — COBHAM.

And *such a one* might easily be framed for *Your Lordship* from the Equivoque of your Name in *Latin*; as,

A Rege pro Rege.

* i. e. My Name is CAVENDISH, and *Cavendo Tutus* my Motto, not because I really think there is any more *Safety* in being wary (which is its meaning) than in any other *Virtue*; but because CAVENDO and CAVENDISH sound alike. And so of all the rest.

But I look on *these*, as I have said, to favour of a very bad Taste; there being nothing more decry'd, as to Matters of Writing or Speaking, in the present Age, nor I think more justly, than any Thing founded on a *Pun*. *They* may indeed, for ought I know, serve to shew the *Antiquity* of the *Familys* of those who bear them, but I am sure they do not the *Antiquity* of their *Sense*.

ANOTHER Sort, not much better than these, are plain simple Expressions of some one particular Virtue, which does no more peculiarly belong to the Owners of it, than to any other Person whatsoever. Such are,

* *Sola Virtus invicta*——NORFOLK.

† *Aut nunquam tentes aut perfice*——DORSET.

|| *Æquitas actionum regula*——MONTAGU.

‡ *Virtus in actione consistit*——CRAVEN.

** *Je me fie en Dieu*——PLYMOUTH.

†† *La Vertu est la seule Noblesse*---NORTH & GREY.

ANOTHER Sort, not much superiour to these, are a short *Recommendation* of some particular Virtue either

* True Virtue alone unconquerable.

† Resolve to finish what you take in hand, or not set about it at all.

|| Let Justice be the Rule of your Actions.

‡ Virtue is active.

** My Trust is in God.

†† 'Tis Virtue only that truly ennobleth.

to the *World* in general, or to their *Posterity* in particular, without any *Point* in Them. As,

* *Ayez Loyauté*——BOLTON.

† *Maintien le Droit*——CHANDOS.

|| *Garde la Foy*——PAULET.

‡ *Suivez Raison*——MONTACUTE.

NOT to trouble *Your Lordship*, with too many of a sort, the *next* which I shall instance in, are such as are barely expressive of some *particular favourite Sentiment* of the Person who gave it: And such was the late *Duke* of MARLBOROUGH's, who thought fit to express it in *Spanish*, to give it, I suppose, an Elevation it had perhaps wanted in any other *Tongue*,

Fiel pero Desdechado:

Which signifies as much (if I am rightly inform'd)
 “ That He would continue faithful, altho' he should
 “ have reason to be disgusted, or to think his Services
 “ slighted.” I am sorry, by the way, *his Grace* was
 put to the Trial of it.

* Be Loyal.

|| Be Faithful.

† Defend what is Right.

‡ Let Reason be your Guide.

Others

Others of this sort, are,

* *Comiter sed fortiter* — late BUCKS.

† *Vicit amor Patriæ* — NEWCASTLE.

|| *Stemmata quid faciunt* — WINDSOR.

** *Semper fidelis* — Your Lordship's Neighbour,
(Lord ONSLOW's.

There are many more of this sort, some of which are very good, and others very ordinary.

BUT the *best* of all, are such as convey to the Mind, something of the *Character* of the *Person* who bears it, or first assum'd it; and the more it has of *this*, both of his *general* and of his *particular Character*, the *clearer* and *conciser* it is express'd, the better it will be. It has been likewise thought, that it wou'd be still better if the Words made a *part* of a *Verse*. But this is not so very necessary to its being good, but that if it be very *clearly* and *emphatically* express'd, and *concise*, it will do without it. I have found few or none expressive both of the *general* and *particular Character*. Those that follow are of the *latter sort only*.

* I am resolv'd always to appear civil, easy, and obliging; but however, to see that I have my own *Will*.

† The Love of my Country has been Superiour.

|| *What signifies an empty Word,*

His GRACE, His HIGHNESS, or My LORD?

'Tis Vertue stamps the Character,

And gives a Lustre to the Star.

** I will never swerve from my Duty.

Pax

Pax in Bello.

This was the late *Duke* of LEEDS's, and no doubt design'd by him to express the Situation of Affairs when he was *Prime Minister*, and had the Dignity first confer'd on him, which was our *being at Peace*, and our Neighbours *in War*.

* *Soyez ferme* — late Lord ROCHESTER'S.

† *Otium cum Dignitate* — late Lord HALIFAX'S.

|| *Frangas non flectes* — late Lord GOWER.

** *Nec querere nec spernere honorem* — a very good one of the present Lord ST. JOHN, but that it is too long. Of this sort, but considered in another Light, is that *My Lord WALPOLE* bears, with allusion to his Great Father's masterly *Talent*

Farique sentiat.

But the *best of all*, are *those* which (as I have said) express both the *general* and *particular Characters* of the Persons that wear them, with *Elegance*, *Perspicuity*, and *Conciseness*. And this I have had in view, in thinking on One

* Be steady, or resolv'd.

† I have obtain'd what I long'd for, an honourable Leisure.

|| Break me you may perhaps, but you shan't make me bend.

** I despise not the Honour I am now possess'd of, no more than I was over-sollicitous about it before I had it confer'd on me.

proper

proper for *Your Lordship*. And in order to arrive at this the better, I have more particularly observed those which have been assumed by such whose Eminence in *Your Lordship's Profession*, procured them their *Peerage*. But I have scarce found *One* that comes up as I would have it, to the Description I have given of the best sort.

LORD LECHMERE'S is,

Ducet Amor Patriæ.

A *Motto* worthy *His Lordship*, and excellently good, as far as it goes in expressing his great *Character*. But it is imperfect. One may see in it indeed his Lordship's noted great Spirit of *Patriotism*, and *Love to his Country*, very emphatically express'd. And there's a Refinement in the Words, by which a *Common Thought* has great *Force* and *Energy* added to it, and quite a *new Motto* is constituted of the *same Sentiment*, used by others. Not *Vicit*, not *Ducit Amor Patriæ*; the *first* of these implying a *Possibility* of a Man's having entertain'd a *Doubt*, Whether any *other Consideration* should not come in competition with his *Love to his Country*; and the *latter* answering for a Man's being influenc'd by it for *the Present* only. Wherefore *my Lord* has most appositely made use of the *Word* in the *future Tense*, *Ducet Amor Patriæ*. The *Love* of one's Country and Constitution will carry a *Man forth* to exert himself with his utmost *Eloquence*—*Force*—and
Spi-

Spirit in the Service of so glorious a Cause. *It will, my Lord, constrain* him to do so. But notwithstanding These its *Beauties*, it is defective. It carries in it no manner of allusion to the honourable *Profession* of which *His Lordship* was so very great an Ornament. And his Eminency in which, was at first the *Foundation* of his *Lordship's Grandeur*, as the extensive Knowledge of the Laws and Constitution of his Country, must be acknowledged to be at present its *greatest Support*.

THE *present* LORD CHANCELLOR's is

Sapere aude.

Which is put for *Dare to be Honest*: Implying, by a pretty *hard* Construction, I think, as the *World goes*, that to be *Wise*, is to be *Honest*. Such a *Motto*, I must own, is no great Compliment to the Age in which it is assumed. As if such *Difficultys* lay in a Man's way to be honest, that he must *exert* an extraordinary *Degree of Courage* to be so. Neither is it any great Compliment to the Person who assumes it, if he lives in an Age where he incurs no Danger if he be honest. But, perhaps, his *Lordship* assumed it, with a Retrospect to his Behaviour in the *late* QUEEN's Time.

LORD TREVOR's is a *Family Motto*, and so is Lord HARCOURT's, and as *such* I have nothing directly to do with

either of them. Only I can't but observe as I go along, that the *Lord* HARCOURT was in the right to keep to *That* of his *Ancestors* : For it contains a very happy *Allusion* to what will make a very shining part of *his Lordship's* Character. It is, *Le bon Temps viendra*. It teem'd for many Ages with a *Prophecy*, which we see very *happily* accomplish'd in his *Lordship's* Person.

LORD COWPER'S was

Tuum est.

A *Motto* that had no manner of reference to his *Lordship's* publick or private Character; and a Man must have a particular acquaintance with HORACE, to know it has any meaning. But *what* that meaning was, which was design'd for it by his Lordship, when he fix'd it under his *Shield*, whether he design'd to make his Acknowledgements to *God*, the *Queen*, or *Himself*, whatever the *Presumptions* may be, is to me uncertain.

* *Prodesse quam Conspici*, of *Lord* SOMERS, is a very good one, but not compleatly so; because however excellently expressive of his *private Character*, there's no Eye in it to what his *Lordship's* Rise was owing to.

* I take more delight in *being* useful to Mankind, than in being *seen* to be so.

Animo

* *Animo & Fide*—GUILFORD.

† *Nil conscire sibi*—NOTTINGHAM.

|| *Deus nobis hæc otia fecit*—CLARENDON.

I shall go no higher than to the Restoration; and not to lengthen my Letter unnecessarily, I leave *your Lordship* to observe how far these *latter* are expressive, or fall short, of the *general* and *particular Character*, or *both*, of those noble Persons who assumed them.

THE *best* that I have met with, or at least that have pleas'd me most, in the whole List that I have seen of those of our *Nobility* in general, are *three* very modern ones: *One*, of the late *Earl* of OXFORD,

‡ *Virtute & Fide.*

Another, the present *Earl* CADOGAN's;

** *Qui invidet, minor est.*

These *two* have not the advantage of being part of a Verse, and yet are excellent. The *First* (with some

* With Faith and Courage. † To be conscious of no Guilt.

|| We owe our present happy Circumstances to God.

‡ Through Faith in God's Blessing and through my own Endeavours.

** Whoever envies me my Honours, that very Envy makes him my Inferior.

Abatements to his wilful *Demerits*) very properly expressive of the Foundation on which so great a Man might desire to be thought to build up his Fortunes. And the *Other* a very happy *Admonition* on account of the Sentiments which the seeing *his Lordship* among the *Peers* of his Country might raise in the Minds of many of his *Beholders*. The *Third* is that of the late *Viscount BOLINGBROKE*,

* *Nil admirari.*

A most excellent *Sentiment* for a young *Statesman* to set out with, tho' I am afraid little understood at that time by the *then* Noble Person who wore it. He has, I would hope, the Comfort, e'er now, of being acquainted with its *true* Import.—But his *late* Lordship was not the *only* Person who in *those* Times (to express myself in a noble Author's Words) gave that *Admiration* to “*Equipages, Titles, Precedencys, Staffs, RIBBONS,*” “*and other such glittering Ware, which is alone due*” “*to inward Merit, Honour, and a Character;*” tho' he happen'd by his Motto *professedly* to avow he would not.

AND as there are *favourable Motto's*, so likewise may there be *Satirical* ones; *Two* of which sort I shall

* To have no more Esteem for any Thing, than the Thing deserves.

lay

lay before *your Lordship*, as they have a tendency to express my Notion of the true Nature of *good Ones*, and carry in them the best Explanation of my Meaning.

THE *First* is one, as I remember, made for the late *Earl of OXFORD* in the height of his *Lordship's* Glory,

* *Oderint dum metuant.*

THE *Other*,

Optat Ephippia Bos:

Which tho' not made *expressly* for a *Motto*, yet partakes so much of the *true Nature* of one, and illustrates my Meaning so very clearly, that I could not well avoid making use of it as it fell in my way. As *both* these carry a sting along with them, and represent the Persons they were design'd for in a bad Light; so ought the contrary sort to represent in as agreeable a manner the Party in a good one.

I COME now to offer to *your Lordship* what has occur'd to my Thoughts in relation to *Tour self*. And I shall mention *Four Sentences*, tho', I am afraid, from something that will lie in the way of *one* of them, I shall

* Let them *hate* on, so as they do but *fear* me, too.

leave

leave You the *Choice* but of *Three*. The *First* then that I shall propose, is,

* *In Recto Decus :*

A *Motto* that must be universally allow'd to be most worthy of *Your Lordship*, and most suited to your Great Character of any that can be thought on. There's a *Beauty* in the Expression that is inimitable. And there is none, no not even *Your self*, that can deny *the Sense* of it to have been the *governing Principle* of your Life. I was wonderfully delighted with it, as it occur'd to my Thoughts. But the *Words* not appearing *new* to me, and not recollecting any *Author* where I had read them, it came into my Mind, that it was an *Inscription* I had met with in his MAJESTY'S *Electoral Coin*. And *This*, tho' little known in *England*, I thought an Objection that would, *when* known, prevent its being a Candidate with the *rest* I have to propose, for *Your Lordship's* Choice.

AND here, MY LORD, I can't avoid going a little out of my way, while I observe to You, as well *this*, as *two* other very lovely *Motto's*, which I found his MAJESTY'S *Electoral Coin* graced with, while I was in his *German Dominions*. *This*, which I have instanc'd in, is peculiar

* The *highest* Grace is in *Integrity*.

to his MAJESTY'S *own Coin*, and which bears his *own Image*. And *how*, MY LORD, does it speak the MAN? IN RECTO DECUS. Was there ever an *honest* MAN, or a juster *Application*? *That* on the King's *Father's Coin*, the late ELECTOR'S, was

* *Sola bona quæ honesta.*

And that on his *Uncle's*, the late Duke of ZELL'S,

† *Quo Fas & Gloria ducunt.*

Your Lordship, and all the World, know how *his Majesty's* suits his own *Character*; and I learn'd abroad how *fitly chosen* those were of his ever renowned *Uncle* and *Father*: *Two Princes*, whom even *his Majesty's* amiable *Character* scarce hinders those People from remembering with *Pleasure and Regret*.

BUT taking leave of this agreeable Digression with congratulating my Country, (if it be true, what I have somewhere read, "*That it is a much greater Compliment to the Characters of Princes*, because more rare, "*for them to possess the Virtues of private Persons*,

* That is only *lawful* which is *just*.

† I am ready to follow *Glory* wherever it lies, provided it be within the Boundaries of *Justice* and true *Honour*.

“ :han

“ than those *Royal Ones* which are *peculiar* to their ex-
 “ alted Stations :”) I say, congratulating my Country,
 that we have a *Prince* on the *Throne* so like your *Lord-*
ship in your *Integrity*, as that the same *Motto* in this
respect would by the consent of all Men fit You *Both* ; I
 take leave of this Digression, and return to propose to
 Your *Lordship* the *next* which has offer'd *itself* to my
 Thoughts, while I was employing them on this agreeable
 Subject ; *which*, as it comes not much behind the *Former*
 in an applicable Fitness to your Character, so one may the
 better bear the Disappointment in offering *That* to your
Lordship's Use on this Occasion. It is

* *Est modus in Rebus* —

THE following Words

† — *Sunt certi denique Fines*

Quos ultra citràque nequit consistere Rectum.

explain the *former*, and *confine* their Meaning. And
this I think must be allow'd a very *good* one. It has even
 a Beauty in it which the other wants, as it is part of a

* There's a *Mean* in all Things.

† What is *Just* and *Honest*, is *so* only at a certain Extent ; if
 you go beyond, or come short of which, the Nature of your
 Action is alter'd.

known

known Verse ; and it falls but little short of it in expressing your excellent Character, which has made you so distinguish'd among the great Men your Contemporaries ; I mean, your *known Moderation* and *Impartiality*, that you never went, nor have it in your nature to go to any *Extremes*. But it has no relation to your Publick Character, with respect to the *Place* you are *now* in : tho' I can't but say it would have a very apt one in a more *exalted* Station ; where, less confin'd to a *set* Rule, your *Determinations* must be *moderated* by the *Equity* of your own Mind.

My *Third*, is a couple of Words of my own inventing, and which in their meaning are very near a-kin to the former, *viz.*

* *Vincit Ratio.*

This is likewise very apposite to *Your Lordship*, as you are known to have suffer'd yourself at all times to be govern'd by *Reason*. This is short, clear, and expressive of your known Character, but still of what I call your *private* one. *Both* these will do very well, if none could be lit on, that will express both it, and your publick Character of a *Judge*, or a LORD CHANCELLOR ; should it be

* Reason rules me.

D

written,

written in the Book of Fate, or be the Will of Heaven, for the Good of your Country, that you should ever *honour* that Dignity. And I think there has occur'd to my Thoughts *One* which has all the foregoing Excellencies in it; it is short, clear, expressive of your *private Character*, as no *Party-Man*; and of your *judicial Character* too; it has a meaning both for the *Wise*, and for the *Simple*, and is part of a *Latin Verse*: It is

* *Discite Justitiam.*

It is part of a noted *Verse* in VIRGIL's *sixth Eneid*: That expresses at once to the Eye of the World *Your Lordship's* known Character of being inviolably disposed to *do Justice* to every body; which has made you so much the Darling of your Country, in the *Post* You *are in*, and has excited such an universal Longing (as is known to every body, but yourself) to see You LORD CHANCELLOR. It bears likewise a manifest *allusion*, implying an Admonition to your latest *Posterity* to mind the *Law*; which *Profession* was the Foundation of their *Great Ancestors* Honour. And it most aptly expresses your Character as a *Member* of the *Legislature* to all Those, at least, who know that *Justice* is the great *Cardinal Virtue* on which all *other*, but particularly *Political* Matters, ought to turn;

* Learn to be Just.

The

The Love of which must have alone given Birth to that known Integrity of Judgment and Action which *Your Lordship* has been famous for, through the whole Course of your Life : and which, join'd to a great *Amiability* of *Manners*, must have chiefly occasion'd that unfeign'd Union of all Mens Minds in taking part, and in rejoicing in *Your Lordship's* Honour. It has *my* Choice preferably to the *Rest*, for a *further* Reason ; which is, because altho' these *two Words* compose the *Motto*, and fix the *Sense* ; yet most People who know any thing, will thereby be put in mind of the remaining part of the *Verse*, which refers to an admirable, and, *as the Age goes*, a very distinguishing part of *Your Lordship's* great Character, and that is, your *open* and *avowed* *Piety* and *Reverence* for your *Maker*.

* *Discite Justitiam, moniti, & non temnere Divos.*

FINALLY, I know but *two Objections* can be made against it : The *First* of which is, That the *Expression* is too *naked*, and has neither *Point*, nor *Spirit* in it. The *Other*, as if it carried with it an *Air* of haughty *Superiority* ; which if it did, I must own would be very unnatural to *your Lordship's* Character.

As to the *First*, give me leave, MY LORD, to tell You, that the *Gravity* and *Dignity* of *your Lordship's*

* *Learn Justice, and despise not Powers above. Lauderd.*

Character is above the *Air*, and *Fancy* of a *Point*. And nothing can, I think, suit You more on this occasion, than to make use of some valuable plain *Precept*; which while your *Shield* bears as a *Precept*, your *Lordship* in your *own Person* is a living *Example* of. As to the *other* Objection, That it would look as if You *assumed* to Your self an *Elevation* above the *rest of Mankind*, by bearing it, and as it were *dictated* something to your *Inferiors*. — There are many *Motto's* in the *Imperative*, and those that use them are as much supposed to express what they are *govern'd* by *themselves*, as what they would *recommend* to be *practis'd* by *others*.

I SUBMIT all this humbly to *Your Lordship*, not doubting of your kind Acceptance of the Good Will I have shewn of a Readiness to be at *Your Lordship's* devotion.

IN *This*, MY LORD, You will never be mistaken. And give me leave to say it, (and God knows my Heart that it is true) that I shall ever think my self happier in being any ways subservient to *Your Lordship*, from the Pleasure I shall have in being so, out of the great Observance I bear You, than from any temporary Interest your Favour may ever occasion me. Should your Advancement, MY LORD, *terminate* on your being made a *Peer*, or should the World be *mistaken* in thinking this a *Prelude* to something *greater* still, You are by being made

a *Peer ipso facto* a *Minister of State*, and will have it, in some measure, as well in your *Power*, as in your *Will*, to serve your *Friends*.

As for *My self*, MY LORD, (for *whom* I hope You will indulge me *one word* in so long a *Letter*) I beg leave to acquaint You, That the Continuance of *Your Lordship's* particular *Favour* (and *Friendship*, I had almost said) is what is uppermost in my Thoughts, when I think on this *Subject*. And no Expression of your Kindness in any way of Interest, without *That* be still subsisting, will ever be in my Thoughts a sufficient Compensation for the loss of it. For, as for any Profit or Honour that might accrue to Me on *This*, or any *future* Occasion, I should look no further on it, than as it would be suitable or becoming to One whom *Your Lordship* might not think altogether unworthy of your *Countenance*; and, as it might enable me to exert in the Course of my Life those Qualifications, (such as they are) which my Genius, and Education, may, more particularly, have furnish'd me with. I have a much greater fondness for a great and a good Character, than for a great, or (what is usually so call'd) a good Fortune. A *Good Character*, I am sensible, is only to be attain'd by *My self*, by a close Attention to my own Actions; and a *Great one*, will be the natural Consequence of *your Lordship's* Favour, to any one on whom You shall be pleas'd distinguishingly to confer it. But I beg leave to assure You, That I shall

cease

cease to desire a *great one* by your *Lordship's means*, when ever I shall cease to deserve a *good one* by my *own*.

MY LORD,

THO' the *News* which gave occasion to *this Letter*, was known to me before I left the *Town*, yet I have designedly defer'd the *writing* it, till I came into the *Country*. And that not only because I would *write* it with more *Leisure*, but that You might *receive* it, as I design You shall, on *Christmas-Day* in the Morning. *Times* and *Seasons* stamp a *Memory* on Things which would otherwise go without *it*. And if Your receiving this *Letter* on *that Day* should have the designed Effect, I desire it may be always accompanied in your *Lordship's Mind*, with the Remembrance of a constant unfeigned *Devotedness* in the *Writer* of it to your *Lordship's Person* and *Service*.

WITH these *Sentiments*, I humbly take leave, and subscribe my self,

MY LORD,

Sh—n,
Christmas-
Eve, 1724.



YOUR LORDSHIP'S

Most Obligated and most Obedient
Humble Servant.

